





ice, for I hate the very looks of him.' Then said Mr. Love-lust, 'I could never endure him.'—Nor I, (said Mr. Live-loose), for he would always be condemning my way.—'Hang him, hang him,' said Mr. Heady.—'A sorry scum,' said Mr. High-mind.—'My heart riseth against him,' said Mr. Ennity.—'He is a rogue,' said Mr. Liar.—'Hanging is too good for him,' said Mr. Cruelty.—'Let us despatch him out of the way,' said Mr. Hate-light.—Then said Mr. Implacable, 'Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death.' And so they did: therefore he was presently condemned to be hanged from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law. And they first scourged him, then they buffeted him, then they lanced his flesh with knives; after that, they stoned him stones, then pricked him with their swords; and, last of all, they hanged him to the stake. Thus came Faithful to his end.

#### DECLARATION OF THE FACULTY OF LANE SEMINARY.

The Trustees of Lane Seminary having recently passed certain rules and orders which have already been published, and committed to the faculty the exposition and administration of the same—the faculty make the following declaration of their understanding of the above-mentioned regulations, and of the manner in which they will be administered.

1. We see nothing in these regulations which is not common law in all well-regulated institutions, since they merely commit the whole management of the internal concerns of the Seminary to the discretion of the faculty.

2. We approve of and will always protect and encourage in this institution, free inquiry, and thorough discussion for the acquisition of knowledge and the discipline of the mind—we approve also of voluntary associations of the students for the furtherance of the above objects according to the usages of all literary institutions and Theological Seminaries—we also regard with favor, voluntary associations of students designed to act upon the community, in the form of Sabbath schools, Tracts, Foreign Missions, Temperance, and other benevolent labors in subordination to the great ends of the institution, of which, in all instances, the faculty as the immediate guardians of the institution must be the judges.

3. But while associations for free inquiry, and for voluntary public action, within these limits be approved and encouraged—Associations for social public action, too absorbing for health, and the most favorable prosecution of study, and bearing upon a divided and excited community, and touching subjects of great national difficulty, and high political interest, and conducted in a manner to offend needlessly, public sentiment, and to commit the Seminary and its influences, and this according to the unregulated discretion of the students, and in opposition to the advice of the faculty, we cannot permit, without betraying the trust reposed in us, and disregarding the laws and usages of all kindred institutions.

4. In respect to the two orders passed by the Trustees, we regard the dissolution of the two societies as called for by the necessities of the case; and the second order we regard as simply vesting the executive committee with trustee powers in certain cases, and not intended to interfere with the appropriate duties of the faculty or the rights of students.

(Signed)  
LYMAN BEECHER,  
THOMAS J. BIGGS,  
CARVIN E. STOWE.

Lane Seminary, Oct. 17, 1834.

At a meeting of the Executive Committee, held the 17th October, the faculty submitted the above paper, exhibiting their exposition of the rules and orders adopted at the last meeting of the board of trustees, which was read, and on motion it was resolved, that this committee fully concur in the same, as a correct exposition of the intentions of the board.

A true extract from the Records.  
(Signed) ROBERT BOAL, Rec. Secy.  
Cincinnati, Oct. 17, 1834.

#### INTERESTING FROM KENTUCKY.

The annual sessions of the Synod of Kentucky commenced on the 24th inst. The Lexington Luminary furnishes the following extract from the Records of its Proceedings.

#### Declaration and Resolutions of the Synod of Kentucky concerning Slavery.

This Synod, believing that the system of absolute and hereditary domestic slavery, as it exists among the members of our communion, is repugnant to the principles of our holy religion, as revealed in the sacred Scriptures, and that the continuance of the system, any longer than is necessary to prepare for its safe and beneficial termination, is sinful, feel it their duty earnestly to recommend to all Presbyteries, church sessions, and people under their care, to commence immediate preparation for the termination of slavery among us;—so that this evil may cease to exist with the present generation; and the future offspring of our slaves may be free.

In recommending that emancipation be universally extended to all slaves hereafter born, this Synod would not be understood as excluding those now living from the operation of the benevolent principle above commended. They believe there may be at the present time many slaves belonging to members of the Presbyterian communion, whose situations would be greatly improved by emancipation; and that many others, especially of the children and youth, might be prepared for freedom by the use of reasonable efforts on the part of their masters. But it is difficult to provide by general rules for such individual cases, and this Synod think it best to leave them to the operation of the Christian law of love on the consciences of men.

For the purpose of promoting harmony and concert of action on this important subject, the Synod do

Resolve, That a committee of ten be appointed, to consist of an equal number of ministers and elders, whose business it shall be to direct and prepare a plan for the moral and religious instruction of our slaves, and for their future emancipation, and to report such plan to the several Presbyteries within the bounds of this Synod, for their consideration and approval.

Resolved further, That this Synod have unabated confidence in the scheme of African Colonization, and hope of its great usefulness; and that we look upon African Colonization as one interesting door of hope opened to us in the providence of God for doing a signal service of patriotism to our common country, an act of justice to the unfortunate

African race among us, and for spreading the blessings of civilization and the everlasting gospel in the interior of Africa.

After considerable discussion the paper was adopted: the yeas and nays being called for, are as follows, viz:

Yeas—J. Howe, S. Robinson, J. K. Burch, J. C. Barnes, Wm. Dixon, J. H. Brown, J. C. Young, Joseph Huber, W. L. Breckinridge, T. Root, P. Vanarsdale, J. Green, A. R. ed, L. Landrum, Hugh Hays, L. Anskins, Abner Hamilton, J. Calhoun, Ch. Cunningham, C. A. Campbell, J. G. Simrall, W. W. Hall, J. F. Price, R. Davidson, S. Wilson, R. Stuart, L. W. Dunlap, J. N. Blackburn, A. T. Skillman, J. H. Logan, John Brown, W. B. Redd, Asa Farrar, J. S. Berryman, Dan B. Price, J. L. Tracy, J. M. C. Irwin, A. S. Shannon, James Hawthorn, N. L. Rice, Alfred Hamilton, M. Hardin, Alex. Logan, Ch. Nourse, M. D. Averil, S. W. Calvert, R. H. Lilly, Ed. Smith, D. S. Todd, J. L. Rice, T. C. S. V. Garrison, Ch. Phillips, Geo. Poage, T. P. Smith, Andrew Todd—56.

Nays—Wm. Wade, Thos. C. Howard, J. Bell, J. Harriott, Sam'l Wallace, A. Canneron, Thos. Smith, Jas. Caldwell—8.

Non Liquets—Thos. Cleland, Sam'l Lynn, N. A. Thompson, S. V. Marshall, J. Eggen, J. B. Moss, Rob't Hamilton—7.

On motion, Resolved, That the whole document as amended be published in the Western Luminary, and that it be recommended to each pastor and stated supply, to read the same to the congregation in which he labors, previous to the next meeting of Synod.

A true extract from the minutes.  
Attest, R. DAVIDSON,  
Stated Clerk of Synod.

[From the Christian Register.]

The following is from the last week's Recorder.

NOYES ACADEMY, CANAAN, N. H.—We have received a circular, signed by ten trustees of this Academy, commencing thus:

'The undersigned, Trustees of the Noyes Academy, in conformity with the wishes of a large majority of the donors of said Academy, and with the unanimous vote of the corporation, named in the act of the Legislature, have come to the resolution to admit to the privileges of this institution, colored youth of good character on equal terms with whites of like character.'

We congratulate said "corporators" and their associates on their conversion. We are very glad that such a decision as was formerly any where else, has at last "come" to the ground on which all other seminaries of learning in that region have always stood. We congratulate the State of New Hampshire, which, but for this timely conversion might have been disgraced by the establishment of an Academy within its borders, to which "colored youth of good character" could not be admitted "on equal terms with whites of like character."

We must, however, protest against this inaccurate language of the circular. Some of the trustees we have long known; and we are sure they never held the doctrines from which the trustees, as a body, profess to have been converted.

Some part of this circular may be understood as insinuating, that the trustees of other literary institutions in New-Hampshire have adopted, or at least entertained and acted upon, a "resolution" different from that to which these gentlemen have lately "come." But it would be meretricious to insinuate that, involving so contrary to well known facts. The most charitable construction is that they have given it; that a part of the trustees were unwilling to admit colored youth of good character, on equal terms with whites of like character; that they have been at last persuaded to take the ground on this subject, usually occupied by Academies in New-England; and that this circular is issued to announce the fact. If they have any other meaning, it will not, they, or some of them, be so good as to tell the public, in plain English, what it is.

It was at first difficult to say what the writer of the above paragraph could mean. It was probably, from the tone, that he meant mischief. On a closer examination the drift of the article appears to be to cast the imputation of gross ignorance or unfitness upon the said Trustees, basing that imputation upon the assumption that colored youth are now freely admitted into the schools, academies and colleges of New Hampshire, and of New-England generally; and that in fact no difference is made at any of our institutions of learning on account of color. This assumption is the whole basis of the refined piece of irony which is above quoted. Let us examine it a moment.

It did not suit the intention of the astute Editor of the Recorder to give the whole of the Trustees' address, nor even that portion in which they state the fact of the general exclusion of colored youth from seminaries of learning, as the reason and justification of their proceedings. To have done this would have spoiled all this precious wit, and would therefore have been clearly inexpedient. We quote from the address:

'In the State of New-Hampshire, according to the law, character and not complexion is the basis of every distinction of honor or infamy, reward or punishment. But what greater punishment can there be, what greater degradation, than to deprive the soul of its proper nourishment, the knowledge of divine and human things? Much better were it to kill the body, than to doom the mind to ignorance and vice. It is unarguably true, that before the colored nation of our fellow citizens, even in the free States, while their toil and blood have contributed to establish and to maintain our free system of Education, have been excluded from the knowledge of the Book of Life. "Do not every one that thirsteth, let him come and drink."'

If the statement of a fact contained in the foregoing extract be untrue, then the Editor of the Recorder is justified in his remarks; but if it be true he must be condemned. We leave the public to judge; and we leave the same public also to form a just estimate of a gentleman conducting a moral and religious press, who insinuates, what he is afraid to assert.

If, however, the Editor shall think proper to assert openly, that New-England seminaries of learning are generally open to colored youth, or that there is a single academy or college accessible to them as well as to whites in all the land of the Pilgrims, I shall be very happy to hear it, for he must expect to be called upon for proofs.

Was not the above paragraph aware that a public meeting had been held by a portion of the town where the Noyes Academy is situated, and resolutions adopted and speeches made strongly reprobating the admission of colored youth to said academy? If this fact was unknown to the Editor, he may become acquainted with it in all its details by examining the N. H. Patriot and other kindred paper, which trample on the rights of colored men, without any reserve or qualification.

JUSTICE.

Reprise.—The negro condemned a few days ago as a slave by a court composed of citizens, agreeably to the law in relation to slaves accused of capital crimes, and who was condemned to be hung yesterday afternoon, was reprieved under the gallows. The reason for this step of the Governor is, that the criminal was a free man, and consequently not subject to the law by which he was condemned. The fact of his being free was not pleaded in his defence, through ignorance of the law on this subject. The crowd assembled to witness the execution was immense.—New-Orleans Advertiser, of Oct. 11.

[From the Boston Daily Advertiser.]

Correspondence.—We very cheerfully publish the following correspondence, in compliance with the request of the gentleman who initiated it. The letter addressed to Mr. Lawrence will be read with interest, as presenting a striking view of the question submitted for his consideration, and the reply of Mr. Lawrence will be regarded as a satisfactory pledge, that he will give a respectful attention to the views which are presented to him, and will make a dispassionate investigation of the subject; and also as an evidence of his sound judgment in abstaining from committing himself on a question which, in his present situation, it is impossible he should understand in all its bearings.

Boston, Oct. 28th, 1834.

Sir,—The undersigned, citizens of the first Congressional district of this Commonwealth, would respectfully address you, on a subject deeply connected, in our opinion, with the honor and welfare of our country.—Having permitted yourself to be nominated, as a candidate for Representative in Congress from this district, we trust it will not be deemed intrusive, on our part, to solicit from you an expression of opinion, upon certain prominent points of public policy, which we have reason to know, will require the attention of the next Congress of the United States. We do not ask you, while a candidate for a public station, to pledge yourself to any detailed course of measures, but we presume that no gentleman, for whose character we entertain so unfeigned respect as we do for yours, would wish to avoid a candid avowal of his sentiments, on any political and moral question, having important practical bearings, when asked by any of his fellow citizens, for an honest purpose, and in a respectful manner.

The subjects to which we would invite your attention are Slavery, and the American Slave Trade, as they exist in the District of Columbia.

It is well known that, while Congress has no power to abolish Slavery in any State of the Union, it has by the Constitution of the United States, the right to legislate for the District of Columbia, as full and uncontrolled, as the right of any individual State to pass laws within its own limits. The Constitution provides, that Congress shall have the power "to exercise exclusive legislation in all cases whatsoever, over such district, not exceeding ten miles square, as may, by cession of particular States, and the acceptance of Congress, become the seat of government of the United States."—Slavery in the District of Columbia presents therefore, in its relation to us, an entirely different question from Slavery within any of the States; one on which it is equally the right and duty of the people in every part of this country to acquaint themselves, and to make their wishes heard through their representatives in Congress. While we permit the National Representatives of this Commonwealth to sit silent and inactive on this subject, without an effort to end Slavery and the traffic in Slaves in the capital of our common country, Massachusetts is as truly a Slave-holding and Slave-trading State, as Virginia or Louisiana. The sin and disgrace of sanctioning such oppression is in the strictest sense national; and no apology or palliation can be pleaded, if we relax our attempts to rectify these acknowledged violations of right. Measures are in train to lay the facts on these subjects more thoroughly before the American people and their Representatives in Congress; and it is believed to be impossible they should produce any but their appropriate effects, in exciting and strengthening their determination to redress in a constitutional and peaceful manner, the gross abuses, for which we are all equally responsible.

The number of Slaves in the District of Columbia, amounted at the last census, to six thousand and fifty—being about one seventh of the whole population. The small proportion of Slaves to free persons in the District, and the consequent facility of emancipation, have been long looked to with hope, by the friends of humanity and of the permanent interests of the country. It has been seen that, while the inducements to abolish slavery in the metropolis of the Union are, to say the least, as powerful, as they could have been with our fathers, to remove it from our own borders, no plausible objections could be urged against the measure by the neighboring slave states, that might not with equal force have been made by Maryland and Virginia, to emancipation in Pennsylvania or New-Jersey. For many years, scarcely a session has passed without petitions for the abolition of Slavery at the seat of government. The inhabitants of the District are to a very considerable extent, known to be favorably disposed towards the measure. A petition to this effect was presented to Congress in 1828, signed by more than one thousand inhabitants of the District. The House of Representatives of Pennsylvania, in 1828, passed a nearly unanimous vote, "that Slavery within the District of Columbia, ought to be abolished."—Numerous petitions on the subject, were sent from New-England, at the last session of Congress, one of which contained upwards of two thousand names.—Mostly of Citizens of Massachusetts, earnestly praying for the entire abolition of Slavery in the District. On the 15th of the present month, a resolution came up for consideration in the Legislature of Vermont, declaring Slavery and the Slave Trade unconstitutional, and instructing the members of Congress from Vermont to endeavor to procure the abolition of Slavery and the Slave Trade in the District of Columbia. It was argued, from the known opposition of the Vermont delegation to Slavery, that the Resolution was unnecessary, and it was lost by a vote of 103 to 90.

The laws of the District of Columbia, regulating slavery, mostly consist of the slave laws of Virginia and Maryland as they existed thirty years ago, when those two States ceded to the United States the ten miles square, which form the Seat of Government. To say that these laws are unequal and unjust, is but to describe them as adequate to sustain a relation, the essential attribute of which is injustice. Slavery, every where, teaches that some men are created wholly for the convenience of others, and consequently, that such an one has no right to the earnings of his own toil, or to the wife or children of his love. But, to these principles, and such as these, which are at the foundation of every slave code, the laws of the District of Columbia add extraordinary and gratuitous severities. It is inconvenient, within our present limits, even to enumerate these. It will be sufficient to point, as a specimen, to the familiar fact, that, while in every civilized country, every man should be presumed free, till he is proved to be a slave, in the capital of Republican America, on the contrary, every colored man is liable to be arrested, imprisoned, and sold

for a slave, if he happen to be unprovided with the means to prove his freedom. This law is not suffered to lie idle, but is every year enforced in the City of Washington, against numerous persons of color,—as may be seen by reference to the newspapers published in the District. From the "Globe" of the 18th of July last, we copy the following advertisement, to illustrate the practices which are bringing dishonor on the country we are accustomed to call "the freest on the face of the earth."

NOTICE.  
Was committed to the prison of Washington County, D. C., on the 19th day of May, 1834, as a runaway, a Negro man who calls himself DAVID PECK. He is 3 feet 8 inches high. Had on, when committed, a black shirt, linen pantaloons, and straw hat. He says he is free, and belongs to Baltimore. He is a bright mulatto, stout, and well made, and about 22 or 23 years of age. The owner or owners of the above described Negro man, are hereby requested to come forward, prove him, and take him away, or he will be sold for his prison and other expenses, as the law directs.

JAMES WILLIAMS,  
Keeper of the Prison of Washington County, District of Columbia.

For ALEX. HUNTER, M. D. C.

June 7—8.

It appears from this advertisement, that the slavery of the unfortunate man is not only presumed, but predetermined. If not already a slave, he is to be made one, to pay the United States for the expense of having suspected him. And this is the employment of officers of this Republic, whose salaries all of us, and this unhappy individual himself, who is now, in all probability, languishing in hopeless bondage, have contributed to pay!

While human beings are, by the laws of the National Government, mere goods and chattels, they will, of course, occasionally change owners, like other property. The traffic in men, in the District of Columbia, is however, in its character and extent, peculiarly dreadful and revolting. The seat of government is (with perhaps one exception,) the greatest slave market in the Union. The slave trade carried on by sea and land, between the District of Columbia and the Southern ports, is as regularly and systematically conducted, as any that is driven between New York and Liverpool or Havre. The same traffic, which, by the law of this land, is piracy if perpetrated on the Coast of Africa, is a lucrative and well encouraged branch of commerce between Washington and New Orleans, employing a great amount of capital in vessels, prisons, and human bodies. Extensive dealers are settled in the District, who collect immense numbers of adults and children, for sale in the Southern markets. These dealers employ, for the safe keeping of their human merchandise, partly their own private prisons, used solely for the slave trade, and partly the public prison of the District. From a statement, furnished by the keeper of the jail in Washington, it appeared that, in five years, upwards of four hundred and fifty colored persons were committed to the National prison, in that one city, for safe keeping, that is, until they could be disposed of, in the course of the slave trade;—besides nearly three hundred, who had been taken up as Runaways. Massachusetts pays its quota for the support of this prison, thus used in the domestic slave trade, and of course assists in carrying it on. Are her citizens aware that their money goes for such a purpose? Of the horrors of this trade,—the whips,—the fetters,—the handcuffs,—the chains,—the gags,—the thumb-screws,—the separation of parents and children,—the kidnapping of free citizens,—the infernal secrets of the slave prison and slave ship,—they and their Representatives will, ere long, be made aware. We know and can prove these things by incontestable authority—but, for the sake of brevity, we confine ourselves, at present, to matters so far of public or official notoriety, as, in some good degree, to carry their own proof with them. With this view, we copy from a single newspaper, (the Washington "Globe" of the same day with that containing the "Notice" we have above extracted,) three advertisements, which sufficiently indicate the extent of this business.

#### CASH FOR NEGROES.

We will pay the highest price for any number of likely Negroes, from 12 to 25 years of age. As we are at this time permanently settled in the market, we can at all times be found at Mr. Isaac Beer's Tavern, a few doors below Lloyd's Tavern, opposite to the Centre Market, in Washington, D. C., or at Mr. McDaniel's Tavern, corner of Bridge and High street, Georgetown. Persons having servants to dispose of, will find it to their advantage to give us a call.

June 10. BIRCH & JONES.

#### CASH FOR ANY NUMBER OF NEGROES.

Including both sexes, from 12 to 25 years of age. Persons having likely servants to dispose of, will find it to be their interest to give us a call, as we will give higher prices, in cash, than any other purchaser who is now, or may hereafter come into the market.

FRANKLIN, ARMFIELD & CO.

Alexandria, May 28.

#### CASH FOR ONE HUNDRED AND FIFTY NEGROES.

We will pay the highest prices in cash, for one hundred and fifty likely young Negroes, of both sexes, families included. Persons wishing to sell will do well to give us a call, as we are permanently settled in this market. All communications will meet attention. We can at all times be found at Mr. W. Robey's, on 7th street, south of the Centre Market House, Washington City, D. C.

JOSEPH W. NEAL & CO.

Mr. Miner of Pennsylvania, in the course of his speech on this subject, delivered in Congress in 1829, read the following pre-emptory, made by the grand jury, at Alexandria, in 1802.

January Term, 1802.

'We, the grand jury for the body of the county of Alexandria, in the District of Columbia, present as a grievance the practice of persons coming from distant parts of the United States into this District, for the purpose of purchasing slaves, where they exhibit to our view a scene of wretchedness and human degradation, disgraceful to our characters as citizens of a free government.'

'True it is, that those dealers in the persons of our fellow men, collect within this District, from various parts, numbers of those victims of slavery, and lodge them in some place of confinement, until they have completed their numbers. They are then turned out in our streets, and exposed to view, loaded with chains, as though they had committed some heinous offence against our laws. We consider it a grievance, that citizens from distant parts of the United States, should be permitted to come within the District, and

purchase a traffic fraught with so much misery to a class of beings entitled to our protection by the laws of justice and humanity; and that the interposition of civil authority cannot be had to prevent parents from being arrested from their offspring, and children from their parents, without respect to the ties of nature. We consider those grievances demanding legislative redress; especially the practice of making sale of black people, who are, by the will of their masters, designed to be free at the expiration of a term of years, who are sold and frequently taken to distant parts, where they have not the power to avail themselves of that portion of liberty which was designed for their enjoyment.'

Judge Morel, in 1816, delivered a charge to the grand jury of Washington, at the January session of the Circuit Court of the United States, in which he called their attention to the slave trade carried on in the District. He said that 'the frequency with which the streets of the city had been crowded with manacled captives, sometimes even on the Sabbath, could not fail to shock the feelings of all humane persons; that it was repugnant to the spirit of our political institutions and the rights of man, and he believed was calculated to impair the public morals, by familiarizing scenes of cruelty to the minds of youth.'

Since the periods of the above presentation and charge, no melioration has taken place in the slave laws of the District. Public sales of slaves by auction, are as common as ever,—but the dreadful spectacle of human beings handcuffed in couples, and chained together in droves of twenty or thirty each, and the sound of their cries and groans,—have become so offensive to the inhabitants of Washington, that it is now usual, for these processions of captives to leave the city, late on Saturday nights.

In a preamble to resolutions offered by Mr. Miner to the House of Representatives, January 9, 1829, he makes the following statement, which may be considered as giving a correct view of the present state of the slave trade, in the District:—

'Whereas the laws in respect to slavery within the District have been almost entirely neglected; from which neglect, for nearly 30 years, have grown numerous and gross corruptions.

'Slave dealers, gaining confidence from impunity, have made the seat of federal government their headquarters for carrying on the domestic slave trade.

'The public prisons have been extensively used, (perverted from the purposes for which they were erected,) for carrying on the domestic slave trade.

'Officers of the federal government have been employed, and derive emoluments from carrying on the domestic slave trade.

'Private and secret prisons exist in the district for carrying on the traffic in human beings.

'The trade is not confined to those who are slaves for life, but persons having a limited time to serve, are bought by the slave dealers, and sent where redress is hopeless.

'Others are kidnapped and hurried away before they can be rescued.

'Instances of death, from the anguish of despair, exhibited in the District, mark the cruelty of this traffic.

'Instances of maiming and suicide, executed or attempted, have been exhibited, growing out of this traffic within the District.

'Free persons of color coming into the District, are liable to arrest, imprisonment, and sold into slavery for life, for jail fees, if unable, from ignorance, misfortune or fraud, to prove their freedom.

'Advertisements beginning, "We will give cash for one hundred likely young negroes of both sexes, from eight to twenty-five years old," contained in the public prints of the city, under the notice of congress, indicate the openness and extent of the traffic.

'Scenes of human beings exposed at public vendue are exhibited here, permitted by the laws of the general government.'

The continuance of these enormities, immediately under the eyes and within the control of Congress, while it is the theme of reproach from every intelligent traveller through the land, and in every civilized nation in the world, is every where, to the friends of America and liberal institutions, a fruitful source of mortification and regret.

The venerated Lafayette says, "When I am indulging in my views of American prospects and American liberty, it is mortifying to be reminded, that a large portion of the people in that very country are slaves. Its a dark spot on the face of the nation. Such a state of things cannot always exist."

If such a state of things is not always to exist, even in the very capital of the country and under the sanction of its Government, it must be because the representatives of the free states will, at some time or other, raise their voices firmly against it. When shall that time be? Can any one, who understands the nature of this or of any other moral evil, believe that there will be a safer or more convenient time to do right, than the present? If we shrink from the duty, to see that the rights of man grow not obsolete by lapse of time, and to prevent the owners and traders in human beings from gaining a prescriptive and vested right to do wrong.

It is believed that if the people of the United States were truly informed of the facts on the subject, and were fully aware that they possess the constitutional right to control them, the free States would not tolerate, for a single year, such sinful and disgraceful inconsistencies between national conduct and profession.

We are accustomed to take an honest pleasure in the achievements of our fathers. Did they command the sympathy of mankind from their courage and endurance half so much as from the great cause of human rights to which they were pledged? Are we even in the metropolis of our country living by the principles for which they were willing to die? What is the chief glory of a free country, but that there the laws govern and not men? What is the value of republican America to the world? Does it not mainly consist in the moral power her example carries with it? In reducing to triumphant practice the splendid theories of liberty and equal laws, for which all the nations pant? But what becomes of this moral power, and what is our value to mankind, when it is known that we cherish, at the very heart of the nation, slavery in its most hateful form. The friends and foes of political experiment of popular rights, may justly inquire what that experiment can be expected to prove. Can it be successful, or even decisive, when tried by those, who do not hesitate to withhold from one portion of the people, all personal rights whatever? Such inquiries may be silenced, if not satisfied, when we plead to them, that our peculiar

constitution of government forbids our interfering in the internal relations of the slave states; but how can we justify our apathy, when we are reminded that no such difficulty prevents our doing justice to the twenty-six thousand slaves, who are under the exclusive control of the American Congress. The government has permitted more than thirty years to pass, since the District of Columbia was ceded to the United States without the slightest movement towards the abolition or even mitigation of slavery, and with an ever-increasing domestic slave trade growing up, under its sanction or neglect. Are we not, as a people, "living down the foundation principle" of our institutions.

The numerous petitions, which have been presented to Congress, on the subject of slavery and the slave trade at the seat of government, have been invariably received with neglect. The practice has been to refer them to the committee on the District of Columbia; and as that committee seldom even reports at large on the subject, this direction given to the petitions is understood to be equivalent to their rejection. The representatives of the free states should not neglect any course to be taken on this subject, which might argue in them, or their constituents, either timidity or indifference in the cause of the oppressed.

We ask you, Sir, to aid us in this cause, and we should be gratified to know that you will use your endeavors in the National Councils, if your fellow citizens shall call you to them, to procure for this subject a full and deliberate investigation. We ask of you, if you should be elected as a Representative from Massachusetts, that you would lend your vote and the weight of your official and personal character, to remove slavery and the slave trade forever from the capital of the nation, and we would now, most respectfully inquire, whether you are, or are not favorably disposed to the early and decisive action of Congress on the subject.

Feeling, as we do, the importance of the questions at issue between the two great parties in this country, we should be unwilling to introduce into the elections any new causes of difference, of a merely political character. But this question is not only, chiefly, a question of political expediency. We hesitate not to say that it is the greatest moral question, that now is, or that ever has been submitted to the people of this country. The thing must be looked at and decided. No one can accuse them of having come up hastily or prematurely to its consideration. It is pressing upon us at home and abroad. It is before our eyes. It appeals to our consciences. We can no longer longer ignore it. We are necessarily reminded that, if we are not innocent in this matter, we are doing a tremendous wrong. In these circumstances, it cannot be safe to defer action on the subject, to that more convenient season, which will probably never come. Is it not a question of right and wrong? If he, then as it is never too late so can never be too soon to do right.

We are sir, with great respect,  
Your fellow citizens,

E. M. P. WELLS, D. L. CHILD,  
JAMES LORING, T. BULFINCH,  
S. E. SEWALL, S. G. SHIPLEY,  
ELLEN GRAY LORING, DRURY FAIRBANKS,  
A. BRONSON ALCOCK, EDWIN PRONK,  
JOHN S. WILLIAMS, JOHN GULLIVER,  
CHAS. T. HILDETH, FRANCIS JACKSON,  
THOMAS R. SEWALL.

To Abbot Lawrence, Esq.

Boston, October 31st, 1834.

GENTLEMEN—I have the honor to acknowledge the receipt of your letter of the 20th inst. soliciting from me an expression of opinion upon the subject of Slavery, and the Slave Trade, in the District of Columbia.

In regard to the evils of Slavery, and the Slave Trade, my sentiments are I believe in accordance with your own, and a vast portion of the population of this State.

I respond fully to the sentiment expressed in your letter; that "Slavery is the greatest moral question that has ever been presented to the people of this country" and beg to add that I deem it not less important in a political point of view.

I have confidence that those gentlemen who have signed the letter addressed to me, with whom I have the pleasure of a personal acquaintance, cannot doubt I shall give the question (should I be called to act) a careful examination;—this I should do from the impulse of my own feelings, and from the importance of the subject, as well as from the regard and respect to those whose zeal in the cause of Philanthropy, has prompted them to address me upon this interesting question.

My name has been presented to the Electors of this District without any interest having been made by me to effect that object. I have never sought office, nor do I seek it now. If, however, I should be elected to represent this District in Congress, it must be done by the suffrages of those, who have confidence enough in my integrity and public merit, to allow me to go into the Councils of the Nation—unpledged and untrammelled upon every question which may be presented to their consideration.

I trust you will do me the justice to believe that I should not be unmindful of the great responsibility that would rest, nor of the distinguished honor which is conferred upon the individual who represents one of the most populous, wealthy,







## LITERARY.

## TO SCOTLAND.

On the termination of Slavery throughout the British Dominions, 1st August, 1834.

BY WILLIAM LLOYD GARRISON.

Proud land of patriot martyrs! — of the brave,  
Whose blood hath dyed the heather and the wave!  
Land of the mountain torrent! where unfurled  
Thy flag hath waved defiance to the world;  
Where Freedom's power Oppression ne'er could  
quell,

And Independence ever loves to dwell,  
Girt by thy cliffs, and guarded by the sea,  
The citadel and bulwark of the free!  
The wealth before, glowed bright on Scotia's brow,  
But brighter for her fearless helms now;  
Her heart to Freedom's deeper rapture thrills,  
More proudly waves the thistle on her hills;  
Higher her eminence, her worth, her fame,  
Fairer her trophies, and more dear her name!

As pale consumption's treacherous hectic bloom  
Glews on the cheek, like roses on a tomb,  
Though fair the Western Isles, and mild their  
breath,  
Like whited sepulchres they painted death;  
SLAVERY'S dark Upas-shadows, like a spell,  
Darkened, deformed, and blighted where it fell!  
But thou, Britannia! never stoop to yield  
The vanquished merriment on the glorious field,  
Strong in thyself, and just as thou art free,  
Queen of the Earth, and Empress of the Sea;  
Hast, in thy love, stretched forth thy powerful arm,  
Dispel the darkness, and dissolved the charm!

Pearls to thine ashes, WILBERFORCE! thy rest  
Be ever sacred as thy name is blest!  
And thou, immortal CLARK! greater far  
Thy name than leaders of illustrious war!  
Their wreaths are strung of broken hearts — but  
thine

Of heaven-born love and gratitude divine!  
Not be the names forgot we should revere,  
By Freedom valued, and to Scotland dear;  
High Heaven rewards, with all-approving smiles,  
A THOMPSON'S eloquence, a BROWN'S toils!  
Thrice blest be all who raised the pleading voice,  
That the oppressed and fettered might rejoice!

The groans, the sighs, the tears of thousands  
cease,  
And lo, the dawn and morning-star of Peace!  
I hear the fall of fetters, and the cries  
Of joy and gladness exultation rise; —  
The widowed heart, by ruthless anguish riven,  
Uplifts the prayer of gratitude to Heaven —  
Smiles on the child she loves, no more a slave,  
And waits her voiceless blessings o'er the wave;  
The eye of age, grown dim with toil of years,  
Is fired with joy, and eloquent with tears;  
The lover and the maiden bend the knee,  
And bless the country that hath made them free; —  
O'er countless thousands Peace and Freedom fall,  
And universal gladness smiles on all!

These are the fruits fair Freedom, Justice, Love,  
Shower in transcendent richness from above;  
Thine thy rewards, Britannia — these thy pride,  
Above all power and majesty beside;  
These shall rejoice thy children, wake thy lyres,  
Nor cease to live till Time himself expires!

Scotland, thou hast not slept! for years on years  
Thou hast denounced the trade of blood and tears;  
Yet still thine arm is powerful — other climes  
Traffic in blood, and shame the world with crimes —  
America — the temple of the Free —  
The boasted scene and stage of Liberty; —  
Dark with Oppression, groans beneath a load  
Unjust to man and hateful unto God,  
Blacker and fouler, stained with deeper shame,  
Because it rests on Freedom's lofty name; —  
Then let thy means be ever freely given,  
Thine influence lend, thy prayers ascend to Heaven,  
Thy triumph-banners never may be furled  
Till Freedom reigns — Oppression flies the world!  
Edinburgh, July 30, 1834.

[From the Court Magazine.]

## SONG OF THE IRISS PEASANT WIFE.

BY MISS NORTON.

Come, Patrick, clear up the storm on your brow;  
You were kind to me once — will you frown on me  
now?

Shall the storm settle here when from heaven it  
departs,  
And the cold from without find its way to our hearts?

No, Patrick, no, surely the winter weather  
Is easily borne — while we hear it together.

Though the rain's dropping through from the roof to the  
floor,  
And the wind whistles free where there once was a  
door,

Can the rain or the snow or the storm wash away  
All the warm joys we made in love's early day?  
No, Patrick, no, surely the winter weather  
Is easily borne — so we hear it together.

When you stole out to woo me, when labor was  
done,  
And the day that was closing, to us seemed begun,

Did we care if the sunset was bright on the flowers,  
Or if we crept out amid darkness and showers?  
No, Patrick, we talked, while we braved the wild  
weather,

Of all we could hear — if we were here together.  
Soon, soon will these dark, dreary days be gone by  
And our hearts be lit up with a beam from the sky:  
Oh! let not our spirits, embowered with pain,  
Be dead to the sunshine that comes to us then;

Heart in heart — hand in hand — let us welcome  
the weather,  
And sunshine or storm, we will bear it together.

[From the Third Class Reader.]

## TIT FOR TAT.

Tit for tat is a very bad word,  
As frequently people apply it;  
It means, as I've usually heard,  
They intend to revenge themselves by it.

There is but one place where it is proper and pat,  
And that I permit them to say 'tit for tat.'

Poor Dobbin, that toils with his load,  
Or gallops with master or man,  
Don't lash him so fast on the road,  
You see he does all that he can.

How long has he served you? do recollect that,  
And treat him with kindness; 'tis but 'tit for tat.'

Poor Brindle, that latches her tail,  
And trudges home morning and night,  
To milk out the dind so white,  
Don't kick her poor branches, or beat her, and that,  
To be kind to poor Brindle is but 'tit for tat.'

There's a honest old Tray in the yard,  
What courage and zeal has he shown;  
'T would surely be cruelly hard  
Not to ent the poor fellow a bone.

How fiercely he barks at the robbers, and that,  
I'm sure, then, to starve him, is not 'tit for tat.'

Poor Puss, that runs meowing about,  
Her white body sweeping the ground;  
The mother allowed and kicked out,  
And her innocent little ones drawn out;

Whenever she catches the mischievous rat,  
Be kind to poor Puss, 'tis but 'tit for tat.'

Whatever shows kindness to us,  
With kindness we ought to repay;  
Brindle, Donkey, Tray, Dobbin and Puss,  
And every thing else in its way;

In cases like these, it is proper and pat  
'To make use of this maxim and say, 'tit for tat.'

## MISCELLANEOUS.

## THE WILD HORSE.

The following graphic description, in a letter from the West, is from the pen of Mr. Hoffman, assistant editor of the New-York American, from which paper it is extracted.

'In the meantime, those of the Indians who had promised horses on the first day of our meeting, now brought them up. A young Indian first came forward, and led up a bright jet black mare — after him followed another, holding in his hand a long buffalo tail, or halter, which restrained the wild motions of a two years old colt; his color was a snowy white, here and there broken by spots of brown. He had been caught wild from the prairies but a few weeks before. He was a slave, but he had never been mounted; his back had never been to a burden; they led him up in his own native wildness — his tail stood out — his ears were pricked up — his eyes staring — his nostrils expanded — and every hair of his long mane seemed almost erect with an undiminished feeling of terror. At one moment he dashed swiftly around at the full stretch of the long tail which secured him — then pausing and shaking his long mane over his head, he fixed the gaze of his almost bursting eyes upon his captor. Then raising his head, and casting a longing, lingering, and almost despairing gaze upon the hills of the prairie, which till then had been his home, he made a desperate leap forward, dragging to the ground the Indian who held the end of his halter; but others rushed to his assistance and held him in. The crowd then attempted to close around him, but he reared upon his hind legs, and kept them at bay with the rapid and powerful blow of his fore feet.

At length a young Indian who was standing near threw off his robe; he crept cautiously towards the animal from behind, and then with a sudden leap he bounded upon his back, and seized the tug which was secured in his mouth. Before this, the efforts of the animal had been violent; but when he felt the burden upon his back, when he felt the curbing hand of his rider, he sent up a shrill and almost frantic scream; his form bounded in the air like that of the active wild cat; he reared, he plunged, but in vain — his rider was a master hand, and retained his seat as unmoved as if he had constituted a part of the animal itself; he curbed him in, he lashed him with his heavy whip till he crouched like a dog upon the prairie; his spirit was crushed, and the last spark of freedom was extinguished. Shortly after, one of the hunters came up and tied a pack upon his back; he made no resistance, and they led him off with the rest to finish his days in drudgery and toil.'

A NEW ENGINE OF WAR. A new instrument or machine has been invented by Mr. Topley, of the Museum of National Manufactures in Leicester square, which he considers calculated to put an end to wars, and to prevent civilized nations from engaging hereafter in the work of mutual destruction. Mr. Topley has constructed an engine, which, according to his views, will render an armed multitude powerless against any people disposed to defend themselves; a score of men with this auxiliary power, being competent to annihilate the largest army that could be collected. The engine is portable, and without its casing, might be carried by two men; mounted on its proper carriage, it can be moved with celerity into any situation where horses and men can go; it is ready for action in a moment, and can be made at will to pour out for any desired time, a continuous stream of bullets, which can be directed towards any point or object, with the same facility as the stream of water from the fire engine, and with perfect precision; whilst the men who direct it are sheltered in entire security. Mr. Topley looks forward with so much confidence to the moral influence which this new and mighty power must have in the world, that he denominates his engine the Pacificator.

Such is Mr. Topley's own account of his invention. We have had an opportunity of inspecting the machine, and of having its construction and mode of action explained by the inventor; and, notwithstanding the scepticism naturally excited by the multitude of contrivances which daily form subjects of a 'nine days' wonder' to the public, and then are no more heard of, we certainly think this machine calculated to accomplish its objects.

A long tube, like the barrel of a rifle, is mounted on a swivel. The breech of this barrel communicates with a chamber in which gunpowder is rapidly evolved by the combustion of gunpowder, so prepared that it burns without exploding. This gas rushes through the barrel and propels the bullets, which drop into the barrel through a funnel, from a reservoir placed above it. The barrel can be elevated or depressed, or turned in any direction, with the utmost ease, so that the men who work it can discharge, with unerring aim, a stream of bullets that must destroy every thing that is exposed to it. An obvious remark occurs on looking at the smallness and lightness of this machine; that it, and the men who work it, might be blown away by a cannon shot or two; but the inventor answers this objection by saying that, as the most important use of the engine would be to act defensively, against invading troops, it might be easily placed in situations (such as the brow of a hill) where it could pour destruction upon the enemy, without being exposed to their shot. There is nothing paradoxical in the idea that the destructive power of a warlike instrument may tend to stop the effusion of human blood; for it is evident, that, if whole masses of men could be inevitably destroyed as soon as they came within a certain distance of each other, such encounters would necessarily cease.

POLAND. The most atrocious cruelties are still being perpetrated by the Autocrat of Russia against the unfortunate Poles. The nobles are compelled within two years to produce their titles, or be condemned to menial service in the Russian army, or to labor in the mines of Siberia. Several young students, in whose possession has been recently found a volume of Wladyaska, have had their heads shaved in public, and one of them aged 12, scourged to such a degree that he died a few hours after. A beautiful Polish girl at a boarding school at Warsaw, aged only fifteen, who was found playing in the National air, 'La Polonoise' (a piece composed per due) was seized by the governor, dragged to the guard house, and there whipped and violated by the Cossacks so shockingly, that she died of shame and grief. Many of the Poles, in consequence of their misery, have committed suicide.

The U. S. frigate United States, in a trial of skill (smiling on a wind) in the Archipelago, beat the whole British squadron.

THE COURT OF EGYPT. All the splendor of the Arabian Nights, is realized in the Court of Egypt. The guard of Nubian, with their black glossy countenances, clothed in scarlet and gold, waving their glittering Damascus sabres, and gaily bounding on their snow-white steeds, is, perhaps, the most picturesque corps in the world. The numerous harem, the crowds of civil functionaries, and military and naval officers, in their embroidered Nizam uniforms, the vast number of pages and pipe-bearers, and other inferior but richly attired attendants, the splendid military music, for which Mehemet Ali has an absolute passion, the beautiful Arabian horses and high bred dromedaries, altogether form a blending of splendor and luxury, which easily recall the golden days of Bagdad, and its romantic caliph. Yet this court is never seen to greater advantage than in the delicious summer palace in the gardens of Shubra. During the festival of the Baimam, the Pasha generally holds his state in this enchanted spot, nor is it easy to forget that strange and brilliant scene. The banqueting rooms were all open and illuminated, the colonnade full of guests in gorgeous groups, some standing and conversing, some seated in small Persian carpets, smoking pipes beyond all price, and some young grandees lounging in their crimson shawls and scarlet vests over the white balustrade, and flinging their glowing shadow over the moonlit water; from every quarter bursts of melody, and each moment the river breeze brought gusts of perfume on its odorous wings.

RIPE BREAD. Bread made of wheat flour, when taken out of the oven or skillet, is unprepared for the stomach. It should go through a change or ripen before it is eaten. Young persons, or persons in the enjoyment of vigorous health, may eat bread immediately after its being baked, without any sensible injury from it; but weakly and aged persons cannot, and none can eat such without doing harm to the digestive organs. Bread after being baked, goes through a change similar to the change in newly brewed beer, or newly churned butter-milk; neither being healthy until after the change. During the change in bread, it sends off a large portion of carbon, or unhealthy gas, and inhales a large portion of oxygen, or healthy gas. Bread, as according to the computation of the physicians in London, one fifth more nutriment in it, when ripe, than it has when just out of the oven. It not only has more nutriment, but imparts a much greater degree of cheerfulness. He that eats old ripe bread, will have a much greater flow of animal spirits than he would if he were to eat unripe bread. Bread, as before observed, discharges carbon and inhales oxygen. One thing in connexion with this thought should be particularly noticed by all housewives. It is, to let the bread ripen where it can inhale the oxygen in a pure state. Bread will always taste of the air that surrounds it while ripening; hence it should ripen where the air is pure.

ANECDOTE OF LORD OXFORD. Among his experiments of fancy was a determination to drive four red deer stags in a phaeton, instead of horses; and these he had reduced to perfect discipline for his excursions and short journeys on the road; but, unfortunately, as he was one day driving to Newmarket, their ears were saluted with the cry of hounds, which, soon after crossing the road in the rear, caught scent of the 'four in hand,' and commenced a new kind of chase, with 'breast high' alacrity. The novelty of the scene was rich beyond description. In vain did his lordship exert all his clarionet skill; in vain did his well trained groom energetically endeavor to ride before them; reins, trammels, and the weight of the carriage, were of no effect, for they went with the celerity of a whirlwind; and this modern phaeton, in the midst of his electrical vibrations of fear, bid fair to experience the fate of his namesake. Luckily, however, his lordship had been accustomed to drive this set of 'fiery eyed steeds' to the Ram Inn, at Newmarket, which was most happily at hand, and to his lordship's most fervent prayers and ejaculations had been ardently directed. Into the yard they suddenly bounded, to the dismay of ostlers and stable boys, who seemed to have lost every faculty upon the occasion. Here they were luckily overpowered, and the stags, the phaeton, and his lordship, were instantaneously huddled together in a barn, just as the hounds appeared in full cry at the gate.

EXERCISE, WHEN TO BE AVOIDED. Exercise ought to be equally avoided immediately after a heavy meal. In such circumstances the functions of the digestive organs are in their highest state of activity; and if the muscular system be then called into considerable action, the withdrawal of the vital stimuli of the blood and nervous influence from the stomach to the extremities is sufficient almost to stop the digestive process. This is no supposition, but a demonstrated fact; and accordingly, there is a natural and marked aversion to active pursuits after a full meal. In a dog, which had hunted for an hour or two directly after eating, digestion was found on dissection to have scarcely begun; while in another dog fed at the same time and left at home, digestion was nearly completed. — *Combe's Physiology applied to Health.*

TAKE CARE OF YOUR FEET. The circumstances in which wet feet and cold feet are most apt to cause disease, are where the person remains inactive, and where, consequently, there is nothing to counterbalance the unequal flow of blood which then takes place towards the internal parts; for it is well known that a person in ordinary health may walk about or work in the open air with wet feet for hours together without injury, provided he put on dry stockings and shoes immediately on coming home. It is therefore, not the mere state of wetness that causes the evil, but the check to perspiration, and the unequal distribution of blood to which the accompanying coldness gives rise. — *Id.*

Melancholy Suicide. — Mr. Briggs' Bulletin states, that the lifeless body of Mr. Ebenezer Gage, of Charlestown, house carpenter, was found on the Common, in the old dyke where a willow tree grows, on the hill near the Great Tree, with his throat cut by the jugular vein severed. An inquest was held by Coroner Snow, and the Jury returned, as their verdict, that he came to his death by cutting his throat with a knife, between two o'clock Sunday afternoon and six o'clock yesterday morning, whilst in a state of mental derangement. He has been several years past at times insane. He was thirty-eight years of age. There were \$20 in Bank bills, a guinea, and some notes of hand, found in his pocket, together with a will, in which he disposes of his property, and declares that he dies 'a moral and honest man.' — *True Mer.*

A Courtship in Puns. — A certain Mr. Parr, being smitten with the charms of a certain Miss Ann Parr, a provincial belle, whom he met at Harrogate, was exceedingly perplexed to contrive how he should open his heart to her. At length he met her, and it was for the last time that season, at a public breakfast; and in the dread of losing her forever, he resolved even then to make a desperate effort to pop the question. Fortune favored the attempt. It happened, that opposite to the gentleman there was a plate of Parmesan cheese, and near the lady stood a crystal dish of marmalade. 'Will you do me the honor to accept of a little Parr, Miss Ann?' said the lover, with a look full of meaning, and moving his hand towards the cheese. 'Tell me first,' replied the damsel, with admirable readiness, lifting at the same time, the top of the crystal, 'whether or not you are fond of *Marr, my lad?*' 'Above all things in existence!' exclaimed the enraptured youth. The offers were naturally accepted and understood as pledges of personal attachment by the parties, although nobody else comprehended the equivocal, but common civility. The treaty thus opened, was soon ratified, and Miss Ann Parr was invested with the title of Mrs. Parr.

A Pair of Slaves. — Mrs. Trollope's account of a Belgian lady's stays, or in more modern language, corsets. 'They were unquestionably,' (says Mrs. T.) 'of many pounds weight; and were furnished on both sides with iron bars, which, one should think, must enter, if not into her soul, at least into her heart, every time she stooped. An examination of this machine, enabled me to comprehend the meaning of a term in common use among us. I have often felt at a loss to know why a lady's corset should be termed a *pair of slays*; but with this massive fabric before me, I at once perceived its origin and meaning. Ribs of steel are enclosed within it on each side, and it could hardly be better described than by calling it a pair of stays. About half way down the sides of this ponderous structure is a large solid roll of stuffing, which nearly surrounds the waist, and on this the petticoats are suspended.'

REV. ANDREW BRUCE is now making a tour in New-England, with a view to show the danger of Popish ascendancy in the United States so zealously sought by Prince Metternich, alias Prince Midnight, his coadjutor in Rome, Russia, and America; and to prevent the baneful operation of infidelity, which is the legitimate offspring of Popery.

He will not decline to reason in the spirit of love, and meekness, and courage, with any belonging to these classes, on any occasion, publicly, or privately. His object is to aid in the preservation of civil and religious liberty, by obtaining subscribers for the Protestant Vindicator, which contains a full development of the present operations of Romanism; and that he may 'by all means save some,' by preaching the word of Christ. He is in possession of sufficient testimonials of character and talent, and is not an agent of any party society or association. — *Protestant Vindicator.*

ENORMOUS DESTRUCTION OF SQUIRRELS. The Vincennes Sun states that two neighborhoods in the county, lately formed a hunting party each, and went in quest of squirrels. After some fifteen or twenty days' labor, the parties met, and counted the scalps — for it seems that this valiant passage of arms against the poor squirrels was merely for the purpose of counting scalps, when it was ascertained that 8864 squirrels had been slain! This is refined and elegant sport-manship, to be sure — especially, say the paper, as the only object of it was to decide who should 'pay for the grog.'

M. Loderan, a rich capitalist, who has just died at Paris, has left, it is said, a singular will. He has directed that his apartment, and that of his wife, who has been dead several years, shall be hung with black, and so remain for six years. Every three months they are to be opened for the purpose of being swept and scoured, and this to be done in the presence of the executor, who is a notary. It is doubtless perfectly new to require the presence of a notary to witness the sweeping and cleaning apartments.

We understand that Mr. Isaac Dadds, engineer of Horsley, (inventor of the anti-traction valve) has produced a saw mill on the principle of composition and resolution forces, which has overcome the difficulty of making such a machine universal; and it having even in a very short time cut out the inventor's name, it would be well adapted for cabinet makers, cutting knees for ships, and a variety of other purposes.

WOMAN. Women are formed for attachment. Their gratitude is unimpeachable. Their love is an unceasing fountain of delight to the man who has once attained it, and knows how to deserve it. But that very keenness of sensibility which, if cultivated, proves the highest enjoyment, may grow to bitterness and wormwood if you fail to attend to it or abuse it.

A gentleman of Albany recently ascertained, by actual measurement, the exact perpendicular height of Niagara Falls. His manner of taking the height was witnessed by several gentlemen, who certify to the facts stated. The height, as thus ascertained, is one hundred and fifty-eight feet four inches.

Capt. Samuel Chew, one of the oldest and most esteemed ship masters of New Haven, dropped dead in a street of that city, on Saturday last. He was sixty years of age, and apparently well. He had waited on a young lady to a boarding school, and while on his return, fell, and died in ten minutes.

John Adams, son of ex-President Adams, died at Washington, where he resided, on Thursday last. He had been ill some time of bilious fever. His father, who left Quincy some days ago, recently arrived before his decease.

A convent, in which were living all the Migueletes taken at Madeira, was set on fire in four places by some person, who locked the doors and took away the keys; the consequence was the burning of the building, and the loss of at least 200 lives.

Lady Gardner, an English lady, while riding lately near Naples, fell with her horse down a precipice of 200 feet, but miraculously escaped with only a broken ankle, although the horse was dashed to death.

The Rev. Lord Augustus Fitzclarence, son of the King of England, lately preached a sermon in the Irish parish church.

Blackwood, the celebrated Magazine publisher, is dead.

## MORAL.

## [From the Cincinnati Journal.]

## A VISIT TO KENTUCKY.

I have recently spent a few weeks in Kentucky, and four of the Sabbaths, solicited aid for the American Home Missionary Society. As the result of those four days' labor, I received almost five hundred dollars, besides some subscriptions yet to be paid, and what was better than such liberal donations, was the cordial and affectionate manner in which they were given. There were previous revivals in three or four churches, and every one must see, who will go where I have been, that there are many active, affectionate, and liberal Christians in the state, whose prospects for usefulness at this time are very fair. But I regret to see, that just at this important moment, so many of their good ministers and Christians are reading the command of Christ, with an uninspired interpretation. 'Go ye into all the world,' except slaveholding states, 'and preach the gospel to every creature.'

Many excellent ministers and private Christians of late, have become discouraged and perplexed about slavery, and have left, and others will not go into the state for similar reasons. I know of two instances where half a church in one year left the state, and the ministers are quite as much disposed to cross the river as the laymen. I sat down with one minister who has travelled extensively in the state, and he pointed out twenty-two counties together, in one corner of the state, where there were only seven Presbyterian ministers, and twenty counties in another corner, with only two Presbyterian ministers. I took the minutes of the general assembly as a guide, and sat down with another, who is acquainted with all the Presbyterian ministers in the state, and found that in 1826, there were 51 preachers and 3433 communicants, and in eight years (in 1834) they have increased to 37 preachers and 7731 communicants; an addition of only three preachers, while the communicants have more than doubled. These things ought not to be so. Slavery or sin of any other form, is to be removed from every part of the country, and if it is not done by the judgments of heaven, it must be done by the repeated and faithful presentation of divine truth. Shall we then cease because there is a lion in the way? We have not so learned of Christ.

HENRY LITTLE.

## [From Zion's Advocate.]

MR. EDITOR. — While reading an appeal in the last Advocate, in behalf of the Burmans, I could not help asking myself why no such calls were made for the Southern Slaves. Have they no need of Bibles? Are they not ignorant? Are they not depraved? Are they not dying? And when we consider that they are our neighbors and natives of the same country with ourselves, ought we not to tremble to think how little we are acting towards them the part of brethren? How little we seem to care for their welfare here, and their eternal happiness hereafter? How little we regard the injunction of Holy writ — 'Remember those in bonds as bound with them.' Oh! if the two millions of our slaves shall enter their protest on the last great day, at the judgment seat of God — who can tell how many may forever be cast out from the joys and bliss of heaven? Ought not Christians to be awake in this matter? Should they not see to it that the poor have the gospel preached to them? That the tidings of salvation be proclaimed every where, and unto all classes and conditions of men? And ought not American Christians, when sending out men to dare the dangers of our foreign missions and preach the gospel boldly in defiance of the unrighteous laws of despotic rulers, who would gladly prevent the gospel light from irradiating the minds of their wretched subjects — send out others who with equal boldness and equal fervor, should preach Christ and him crucified to the benighted slave — ought not this to be done? and ought it not to be done before one other human soul is irretrievably and forever lost? Let humanity — let reason — let religion answer. They are answering. Men are awaking on the subject — looking it manfully in the face, and seeking prayerfully and sincerely what they should do in relation to it. And they are finding their duty — and finding it in that ancient command of God — 'Let my people go that they may serve me.' And are saying of our enslaved brethren in like manner. Free them that they may be elevated! Free them that they may be elevated! This is the doctrine of the Anti-Slavery Society — a doctrine which is hourly gaining strength — hourly gathering advocates — which a Channing and a Storr do not disdain to embrace, and which is destined to survive all resistance and all opposition, because it is animated by the pure, vital and everlasting spirit of truth.

A.

## ARNOLD BUFFUM

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## NOTICE.

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MARY GREW, Secy.

Boston, Aug. 20, 1834.

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